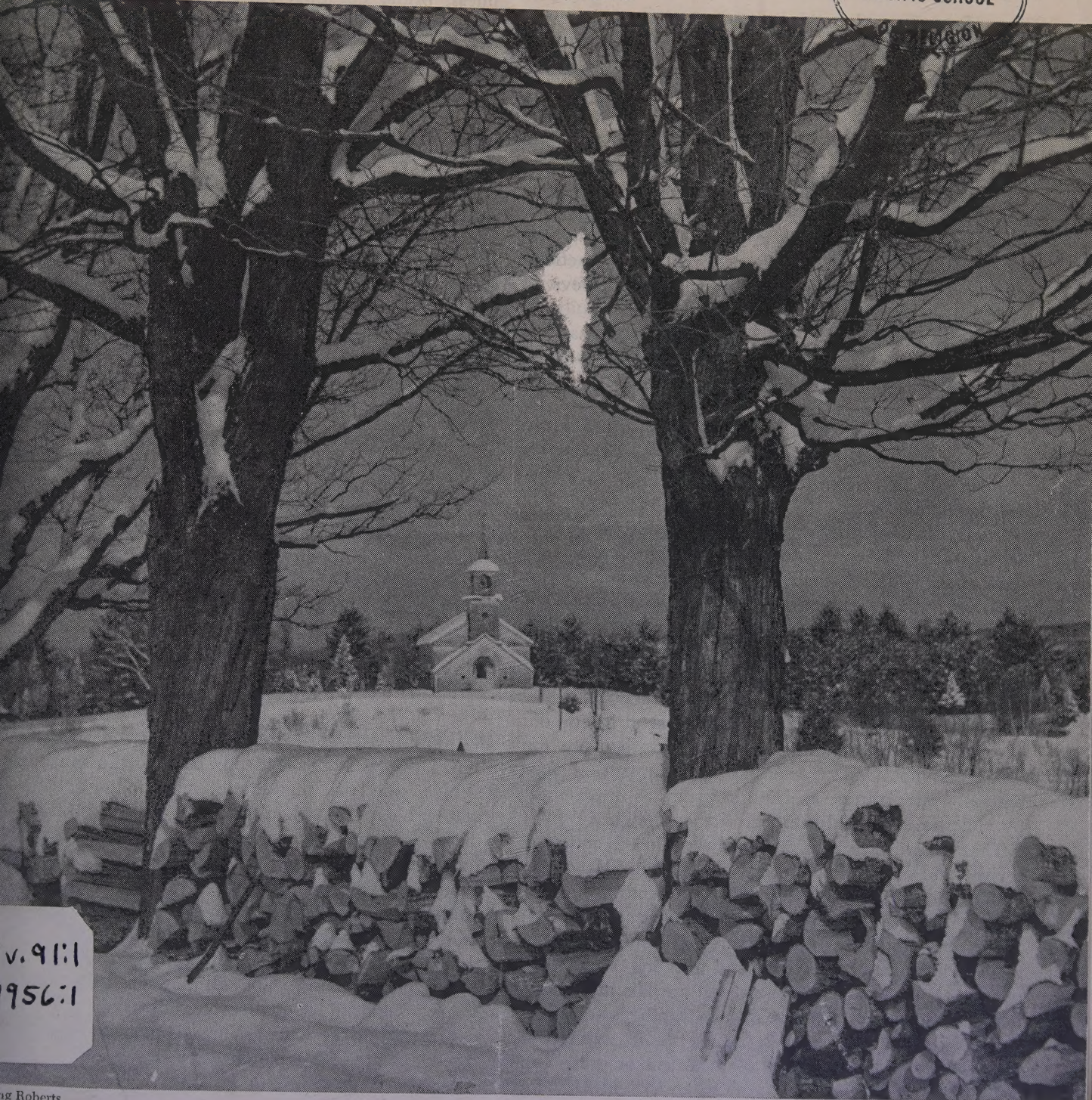
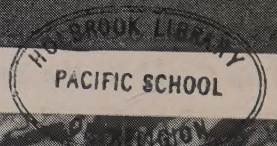


the Alliance Weekly

ALLIANCE WITNESS

JANUARY 4, 1956



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ing Roberts

A Happy New Year

The Editorial Voice

WHAT ABOUT REVIVAL?—I

This Could Be the Year Revival Comes

Everywhere I go these days among religious persons they are talking of revival. There seems to be a notion abroad that if we talk enough and pray enough, revival will set in like a stock market boom or a winning streak on a baseball club. We appear to be waiting for some sweet chariot to swing low and carry us into the Big Rock Candy Mountain of religious experience.

Well, it is a pretty good rule that if everyone is saying something it is not likely to be true; or, if it has truth at the bottom, it has been so distorted by wrong emphasis as to have the effect of error in its practical outworking. And such, I believe, is much of the revival talk we hear today.

My reason for doubt of the soundness of it is that we appear to conceive of revival as a kind of benign miracle, a feverish renaissance of religious activity which will come upon us, leaving us morally just as we are now, except that we will be a lot happier and there will be a great many more of us. It's a good talking point and it has an aura of superior godliness about it; but the trouble is that it is just not true.

Our mistake is that we want God to send revival on our terms. We want to get the power of God into our hands, to call it to us that it may work for us in promoting and furthering our kind of Christianity. We want still to be in charge, guiding the chariot through the religious sky in the direction we want it to go, shouting "Glory to God," it is true, but modestly accepting a share of the glory for ourselves in a nice inoffensive sort of way. We are calling on God to send fire on our altars, completely ignoring the fact that they are *our* altars and not God's. And like the prophets of Baal we are working ourselves into a frenzy as if we could by violence command the arm of the Almighty.

The whole error results from a confused notion of revival and a failure to recognize the moral laws that underlie the kingdom of God. God never moves whimsically; His ways are never impulsive or erratic. He never sends judgment unless there has been a violation of His laws, nor does He send blessing apart from obedience to those laws. So precise are His movements both in justice and in mercy that an intelligent observer, aware of the circumstances, could predict with complete accuracy any visitation of judgment or grace God might send to a nation, a church or an individual.

Of this we may be certain: We cannot continue to ignore God's will as expressed in the Scriptures and expect to secure the aid of God's Spirit. God has given us a complete blueprint for the Church and He requires that we adhere to it one hundred per cent. Message, morals and methods are there, and we are under strict obligation to be faithful to all three. Today we have the strange phenomenon of a company of Christians solemnly protesting to heaven and earth the purity of their Bible creed, and at the same time following the unregenerate world in their methods and managing only with difficulty to keep their moral standards from sinking out of sight. Coldness, worldliness, pride, boasting, lying, misrepresenting, love of money, exhibitionism—all these things are practiced by professedly orthodox Christians, not in secret but in plain sight and often as a necessary part of the whole religious show.

It will take more than talk and prayer to bring revival. There must be a return to the Lord *in practice* before our prayers will be heard in heaven. We dare not continue to trouble God's way if we want Him to bless ours. Joshua sent his army up to conquer Ai, only to see them hurled back with bloody losses. He threw himself to the ground on his face before the Ark and complained to the Lord. "And the Lord said unto Joshua: Get thee up; wherefore liest thou . . . upon thy face? Israel hath sinned, and they have . . . transgressed my covenant . . . therefore the children of Israel could not stand before their enemies, . . . because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you" (Josh. 7:10-12).

If we are foolish enough to do it we may spend the new year vainly begging God to send revival, while we blindly overlook His requirements and continue to break His laws. Or we can begin now to obey and learn the blessedness of obedience. The Word of God is before us. We have only to read and do what is written there and revival is assured. It will come as naturally as the harvest comes after the plowing and the planting.

Yes, this could be the year the revival comes. It is strictly up to us.

EFFECTS OF CONVERSION

When a man stands with his back to the sun, his own shadow and the shadows of surrounding objects are before him. But when he turns towards the sun, all these shadows are behind him. It is the same with spiritual things. God is the great Sun of the universe. Compared with Him, creatures are but shadows. But while men stand with their backs to God, all these shadows are before them and engross their affection, desires and exertions. On the contrary, when they are converted and turn to God, all these shadows are thrown behind them and God becomes all in all, so that they can say from the heart, Whom have we in heaven but Thee, and there is none on earth that we desire beside Thee.—E. PAYSON.

Religion in Review

Outstanding Events in the Religious World During 1955

By DR. CARL F. H. HENRY

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and Christian Philosophy,
Fuller Theological Seminary*

AMERICAN religious life in 1955 disclosed a weird, ambiguous face. Increases both in church membership and crime, the mounting tempo side by side of religionism and of secularism, the rising antitotalitarian enthusiasm for democracy alongside nebulous conception of spiritual priorities, and a common emphasis on religious advance by diverse evangelical, liberal, Roman Catholic, Jewish and cult groups, all contribute to this national photomontage. From the whole came news that the year had gotten under way with a record of 7,482,611 church members, a gain of more than 2,600,000 over the previous year, and that 60.3 per cent of the nation had already come into church membership.

On almost every religious front, 1956 loomed as a strategic year for the life of the nation. In some big cities, where corrupt political machines had been defeated, enthusiasm was sparked for a national "Christian party." In several quarters there was new talk of a great Christian university. Elsewhere, widening theological disunity within liberalism suggested that 1956 would supply the peak opportunity for large-scale evangelical enterprises, especially in the wake of Billy Graham's larger impact upon the Western Hemisphere. Graham's 1956 schedule listed campaigns in Virginia, Oklahoma, Kentucky, and a visit to Christians in India. Plans for Roman Catholic advance continued, keyed to Samuel Cardinal Stritch's statement to Venezuelans that the United States was no longer "a Protestant country." Ecumenical forces saw it as an important threshold to the World Council's 1957 North American assembly. The Council of Liberal Churches, seeking to buttress the influence of its 100,000 Unitarian

and Universalist members, looked for early action by its merger commission.

Behind this year-end temper stood conflicting indexes to the national outlook. President Eisenhower's emphasis on the inseparability of faith in democracy and faith in God gained popular echoes. Bargaining with atheists for the world's unity, the President had asked the nation to pray, and then knelt in church for divine guidance just before the Geneva conference. The Gallup poll showed 96 per cent of the citizenry "believes in God," although the reasons given were various. Another poll reported that four-fifths of the citizens believe the Bible to be "the revealed Word of God." A third indicated that 53 per cent could not supply the name of even one of the four Gospels. While the nation gasped, a Bible-versed grandmother won a \$32,000 television award.



At Thy Feet, Our God and Father

*At Thy feet, our God and Father,
Who hast blest us all our days,
We with grateful hearts would gather,
To begin the year with praise,—
Praise for light so brightly shining
On our steps from heaven above,
Praise for mercies daily twining
Round us golden cords of love.*

*Jesus, for Thy love most tender,
On the cross for sinners shown,
We would praise Thee, and surrender
All our hearts to be Thine own.
With so blest a Friend provided
We upon our way would go,
Sure of being safely guided,
Guarded well from every foe.*
—J. D. BURNS.

Beneath the surface of religious life evidences of concern began to rise. The externalism of American religion called for deeper analysis. Not only churchmen poised on the periphery of the evangelistic movement, but Evangelist Billy Graham himself warned that America had not yet been shaken by national revival and that the *status quo* needs serious challenge. Graham won the nation's top Freedoms Foundation award for the year. Still well below forty, he packed Madison Square Garden to its 22,000 capacity, then moved on to Glasgow, London, Paris and Germany for remarkable campaigns, before a series in Toronto, and finally the Cambridge University mission which precipitated lively newspaper debate of the evangelical view of the Bible. More than 670,000 attended in Scotland, with 16,236 responses; in Paris, 42,000 came in five days, with 2,254 decisions; in Toronto, 362,000, with 7,348 decisions. Meanwhile Oral Roberts, heard by more than two million in healing campaigns in the United States and South Africa, projected a London visit.

Ecumenical forces began rallying behind Graham's evangelistic thrust, bringing to their circles an activity promoted previously with less enthusiasm and success. Evangelical spokesmen were solicited to voice views on Christian unity looking to the 1957 North American assembly. The nine-denomination Conference on Christian Union worked against odds towards its goal of organic union under the proposed United Church of Christ, with coöperative ordination. The drive for merger showed gains and defeats. Congregational Christian Churches and the Evangelical Reformed Church, with more than two million mem-

bers jointly, voted to merge in June, 1957, to become the nation's sixth largest Protestant denomination. The Presbyterian Church in the U. S., with 760,000 members in the South, defeated a projected merger with the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America. The Free Methodist and Wesleyan Methodist churches, after years of negotiation, finally tabled indefinitely their proposed merger plans.

The relation of America's fifty-six million Protestants to the ecumenical movement was still not without its hesitations and doubts. Southern Baptists (eight million) and Missouri Lutherans (two million) were among the fifteen million unrepresented by the National Council of Churches. The coöperative evangelical effort scored some gains, sustained some setbacks. The National Association of Evangelicals, registering some numerical advances, worked away at its debt, ventured to begin its convention with an address on Christianity and the social crisis, and re-elected Dr. H. H. Savage, of Pontiac, Michigan, as president. The American Council of Churches faced inner tensions, with a revolt against its titular leader, Dr. Carl McIntire, spearheaded by Bible Presbyterians.

Secondary doctrinal disputes dis-

tressed some groups. Conservative Baptist forces saw a faculty exodus at Western Conservative Baptist Theological Seminary in Portland, Oregon, where belief in the pre-tribulation rapture of the saints was made obligatory. Dispensationalism was being asserted with new vigor in several fundamentalist camps as the only consistent antithesis to liberalism.

But doctrinal disputes were not confined to the smaller movements. The United Lutheran Church in America, in the first heresy trial in its sixty-year-old Northwest Synod, declared Rev. George Crist, Jr., of Durham, Wisconsin, guilty of heresy for open denial of the virgin birth and other doctrinal departures. And Princeton Seminary's president John A. Mackay contradicted Vice-President Nixon's tribute to the Roman Catholic Church as "one of the major bulwarks against Communism and totalitarian ideas."

In an action watched by the church at large, the General Assem-

bly of the Presbyterian Church in the U. S. A. declined to review evidence to reverse the expulsion of the Los Angeles presbytery of Presbyterians on the faculty of Fuller Theological Seminary. Required to leave that denomination on the alleged ground that the Seminary aimed to hamper the denominational program (as understood by that presbytery), these men shifted to other denominations with no difficulty. The Assembly also rebuked the growing Romanist emphasis on

(Continued on page 54719)



'Tis Winter Now

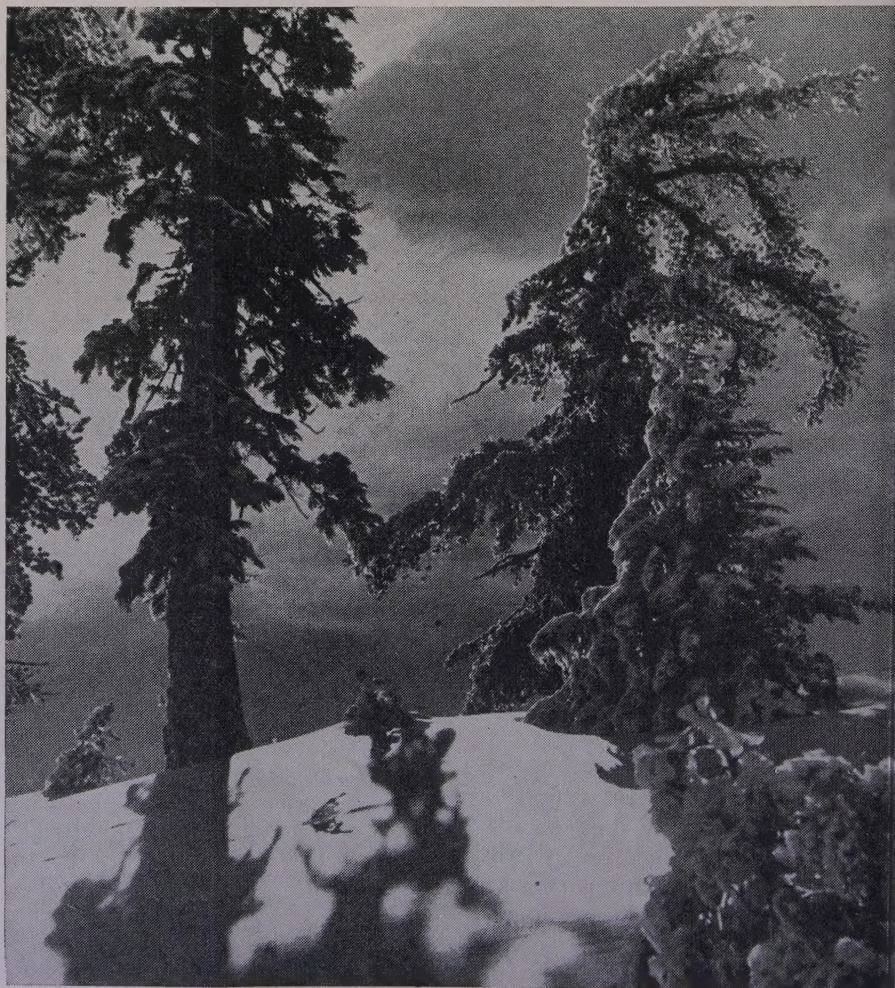
'Tis winter now; the fallen snow
Has left the heavens all coldly clear;
Through leafless boughs the sharp wind
blow,
And all the earth lies dead and drear.

And yet God's love is not withdrawn;
His life within the keen air breathes
His beauty paints the crimson dawn,
And clothes the boughs with glittering
wreaths.

—SAMUEL LONGFELLOW.

"'Tis Winter Now"

Gendreau



VOLUME 91 NUMBER 1

the Alliance Weekly

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Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.

(Printed in U. S. A.)

What the new year will be
depends upon how well
we heed the command to

Buy Up the Opportunity

By REV. RUSSELL KAUFFMAN

AS the midnight hour of the last day in the old year approaches there falls upon us an air of expectancy which is hard to describe. We might liken that hour to the waiting room in the maternity ward of the ages. A new year is about to be born. What it will be like no one yet knows. From the womb of the ages could come forth a hideous monstrosity, ugly beyond description.

This might be the year when hell breaks forth upon the earth with the awful judgments described in the Book of the Revelation. Or it might be a year like the last several have been, a year when a pleasure-mad generation will indulge itself with as many escape mechanisms such as it can produce. What comes forth from the womb of time this year will depend largely on how well each of us makes use of this precious commodity called time. We are entering a new year of 366 priceless days in which to "buy up the opportunities" as we are instructed to do in the writings of Paul (Eph. 5: 5-18, A.S.V., marg.).

Paul wrote these words to a generation very similar to our own. It was a generation very well satisfied with itself. The fathers of Ephesus thought the god of fortune was smiling approvingly upon them. Wealth, prosperity and progress were spelled carefully across the front of every business house. One historian said, "Commerce and religion had been wedded. The great temple of their worship was also the banking house of the merchants, and as the merchants poured their wealth into the temple for safe custody, that became an act of worship." We might change this to fit our generation more perfectly and say that the banking house of the merchant is the only temple he knows and that

each day he can be found at his altar worshipping. As Paul viewed the situation at Ephesus, from his pen came the clear crisp statement: "The days are evil."

The message, "Buy up the opportunity," was not delivered to the pleasure-mad segment of Paul's generation, but to a minority group who had a vision of another world quite in contrast to the one in which they lived. Paul was a realist. He never tried to dodge the fact of the days being evil, but he also said they were days of unusual opportunities and his exhortation went forth appealing to Christians: "Buy up the opportunity."

The year ahead promises to be a time of great prosperity, of great progress; and the present generation resembles the merchants of Ephesus in that it is quite satisfied with itself. From what we know of God's dealings with men, we understand that if we as His representatives are to make any lasting impression we must "buy up our opportunities" in His way and not in the way the church has been attempting to do it in these last evil days. One of these days the bubble will burst and this popular wave of church going, church building, church membership and hit-parade "hymns" will be found to be as evanescent "as a morning cloud, and as the early dew." It may happen this year.



Opportunities which will come our way in the days of the new year can be turned to conquests in faith as we obey the commands for spiritual readiness. The pastor of Hope Church of The Christian and Missionary Alliance, Indianapolis, Ind., well known for his missionary fervor, shows how our personal victory in the Lord is linked inseparably with our being in line with His purpose for taking the gospel to the whole world.

Our text is surrounded by three great spiritual commands and our opportunities must be bought in the light of these.

I. WALK CIRCUMSPECTLY. Walk not as fools, is the warning. Away with this imitation of the world. The world has never been a friend of grace and never will be. As God's sons, let us stop our foolishness. Our blessings are "in heavenly places." Let us quit trying to reap them here on earth. Our calling (Eph. 1:4) is not to be scintillating personalities, entertaining a lot of make-believe Christians, but "that we should be holy and without blame before him." Let us get back to the Book and see that He has made known unto us the mystery of His will (1:9) in these things.

If we were not fools we would be more interested in pleasing God and in walking circumspectly before Him than we are in pleasing the so-called Christian public. What the Christian public wants in the way of music, message and guidance for living today is certainly antithetical to the "holy and without blame" message of the circumspect walk. Let us buy up our opportunities this year and walk circumspectly before Him. Let's throw out the superfluous things with which we have been dealing and come back to the purpose for our calling in Christ.

II. UNDERSTAND WHAT THE WILL OF THE LORD IS. If Jesus after a busy Sabbath such as is described in the first chapter of Mark needed to arise early in the morning to find the will of the Father for that immediate week, then it is about time that the church should fall upon her knees and discover that the will of God is still for her to go into the next areas of earth where the gospel ought yet to be preached. From the lips of

the Spirit come the words "Buy up the opportunity," and we sit self-complacently with arms folded, imitating the Buddha far more than we do the Christ of God.

To buy up our opportunity in 1956 we should live with a passion for missions. Those of us who cannot go in person can become acquainted with some of the far-flung outposts where tired, lonely and discouraged missionaries are laboring to reach men for the first time with the gospel. Let us try to live at home with at least some degree of their sacrifice so that other such outposts might be established and thus hasten the coming of the King (Matt. 24:14). It is possible by prayer and devotion to this cause, the closest thing to the heart of God, to buy up opportunities never before dreamed possible. When the vision of reaching the unreached becomes a burning passion in the believer's heart, he suddenly finds himself in a vast new unlimited field of service with multiplied opportunities.

III. BE FILLED WITH THE SPIRIT. There is no substitution for the continual filling of the Holy Ghost. G. Campbell Morgan said, "When a man is filled with the Spirit he has the capital of God to do the work of God." There is a better way of doing the work of God than aping the methods of the world. Cheap imitations of the world have left us with a weak, vacillating and disobedient church. In 1956 why not try His way? Why not surrender every talent, every strength and every weakness to the Holy Ghost? When we have the proper relationship with Him, the things of God become as much our interest as breathing. And what about missions? Have we forgotten that Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth?"

The door of 1956 is now open. Another year is before us filled with opportunities. Let us walk circumspectly, knowing the perfect will of God, and buy up our opportunities with the capital available, even the fullness of the Holy Ghost. The year 1956 can hold greater meaning for you than any other year which has come from the womb of time.

Religion in 1955

(Continued from page 4)

Mariolatry, and simultaneously approved the ordination of women candidates for the ministry. The latter action, since it requires presbytery approval, fanned local debate over whether the action is consistent with New Testament teaching or reflects instead a concession to the early twentieth century feminist movement.

Comprehensive denominational programs were set in motion. Southern Baptists, now in thirty states, announced a radio-TV expansion effort to reach the unchurched, including color programs and a \$200,000 station in Fort Worth. The American Baptist Convention, its past decade marked by losses both on the conservative right and liberal left, reported a building boom among its 6,000 affiliated churches representing 1,600,000 members. More than 1,000 Methodist churches participated in a year-long prayer marathon—once around the clock in each church—for world peace, and 300 secretaries of evangelism mapped the denomination's plans for a nation-wide January-to-Easter attendance campaign.

Criticism mounted over Dr. Norman Vincent Peale's conception of "positive prayer" and over Dr. Frank Buchman's Moral Rearmament, successor to the Oxford Group. Religious cults were beginning to show a remarkable strength. Jehovah's Witnesses frequently made headlines with huge assemblies. Rumors prevailed of an attempted rapproche-

ment between Seventh Day Adventists and evangelical forces.

Controversy over the harmony of science and the Bible flared anew with the appearance of attempts to halt the dissolving effects of scientific philosophy upon the Biblical view. The Evangelical Book Club, which in its very first year garnered 10,000 members and rivaled the long established clubs in outreach, circulated Baylor University professor Bernard Ramm's *The Christian View of Science and Scripture*, a title whose propriety some questioned. The American Scientific Affiliation launched plans for a coöperative volume in defense of theism, to be released in 1959 on the anniversary of Darwin's *Origin of Species*. Baker Book House issued the *Twentieth Century Encyclopedia*, two-volume supplement to the Schaff-Herzog set, carrying forward the diversity of Protestant theology in this century. Lutherans readied the translation of the Reformer's complete writings. Eerdmans announced plans for a more popular commentary series, alongside its well-received seventeen-volume international evangelical commentary.

The tide of religious interest was high; how deep it was remained uncertain. Giving was on the increase, church membership and attendance likewise. But so was crime and spending for the sordid things of life. America was still the land of spiritual opportunity and decision. But it remains for 1956 to justify the conviction that the greatest spiritual awakening in many centuries is actually under way.

Quotes from Our Contemporaries

Keeping Christ and His work first in a Christian's life is the subject of WALTER WILLIAMS in *The Evangelical Friend*:

"A major reason why so many fail to keep 'first things first' is not the multiplicity of pressing cares, but rather an unsundered heart; not the many demands of life, but the absence of a clear-cut determination to do the will of God."

RALPH EARLE, in the *Bible School Journal*, says:

"Luke is the only one who mentions Jesus praying at the time of His transfiguration. He declares that it was 'as he prayed' that His face took on heavenly splendor. It is a lesson to us. If we would live transfigured lives, we must take time to pray."

The Religious Caravan

DAVID R. ENLOW, News Editor

AT HOME

Statisticians ask 1956 religious census: Members of the Association of Statisticians of American Religious Bodies sent a telegram to Sherman Adams, Assistant to the President, Sinclair Weeks, Secretary of Commerce, and Rowland Hughes, Director of the Budget, urging that the Commerce Department's Bureau of the Census conduct a religious census in 1956. The action was taken at the Association's annual meeting in New York. Pointing out that such a census had been held every ten years since 1850, the religious statisticians said they strongly urged its continuance.

Study shows clergy among lowest paid workers: Clergymen are among the lowest paid professional workers in this wealthy nation, according to a survey by the National Council of Churches. Dr. Benson Y. Landis, associate director of the Council's department of research and survey, said that a study of reports for 1953 submitted by three of its larger affiliated denominations showed that while some ministers' salaries are increasing slightly, they still do not keep pace with those of laymen. "Probably more church members and laymen generally are feeling increasing concern about pastors' low salaries," he said. "That may account for the rise in salaries. But, in terms of food and clothing, the clergy—disconcertingly enough—still do not come off as well as the average member of lay society."

Legion chaplains plan pre-induction program: American Legion post chaplains over the country are being urged to undertake the moral and spiritual preparation of fourteen-, fifteen- and sixteen-year-old boys for military training. Rev. Joseph MacCarroll, Trenton, N. J., new national chaplain of the Legion, outlined this goal to the veterans organization's national executive committee at Indianapolis. He said he would present the plan to Legion chaplains of each state when they come to Indianapolis for their national conference January 10 and 11.

ABROAD

Minister of England presbytery named Scottish moderator-elect: Dr. R. F. V. Scott of St. Columba's Church in London, England, was chosen moderator-elect of the Church of Scotland. He is the first minister of an English presbytery of the Church to be so honored. He will be

installed at the annual meeting of the General Assembly next May. The present moderator is Dr. George D. Henderson, dean of the divinity faculty at Aberdeen.

Most Australians profess themselves Christians: Some 8,033,750 of the 8,986,530 persons tabulated in the official 1954 Australian census professed themselves as Christians. Another 855,819 did not answer the question as to religion, which is optional under Australian law. A total of 54,817 registered themselves as non-Christians. Largest group in the latter category were Jews who increased by more than 51 per cent since the last census in 1947 to a total of 48,439. Only 23,684 said they had no religion.

MISSIONS

First blind foreign missionary leaves for post: A blind woman missionary left College Point, N. Y., for two years' service in Antigua, British West Indies, where she will teach braille to those who cannot see. Miss Catherine Hardin, of the Gospel Association for the Blind, is believed to be the world's first blind foreign missionary. She will teach in the Antigua Industrial School for the Blind in a pilot project for the Association.

PEOPLE

Pastor selected as new Shelton College head: The comparatively new campus of Shelton College has received a new president. He is Jack Murray, copastor with Merrill T. MacPherson of Philadelphia's Church of the Open Door. An announcement was made in mid-November in a board of trustees statement that they had declared the position of president to be vacant. Almost simultaneously the same board announced that Pastor Jack Murray had been invited to become both president and chairman of the board of trustees. Murray accepted the invitation and took over the active administration of the school November 15.

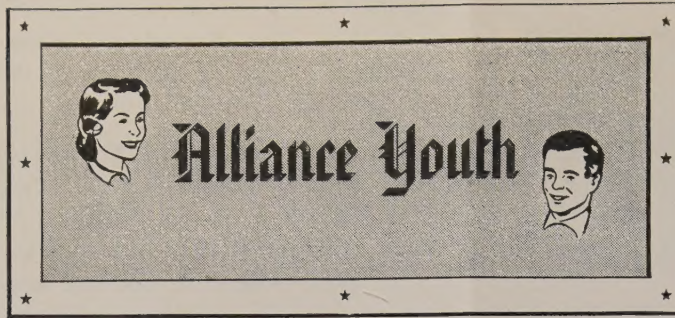
THE PRESS

Old-line publishers accused of promoting filth: Dr. Clarence W. Hall, executive editor of the *Christian Herald*, charges leading American publishing houses with being "preoccupied with sex" and "foisting filth" upon the public. Dr. Hall made the charges in an article in the December issue of the Protestant nondenominational monthly. Singled out for specific mention in the article were G. P. Putnam's Sons, "one of the oldest and best" of the old-line publishing firms; Simon & Schuster, and E. P. Dutton & Co.

SIGNS OF THE TIMES

German Reds to establish center for atheism: Plans to set up a "Museum for the History of Religion and Atheism" in East Berlin were announced by the Society for Spreading Scientific Knowledge. This is the Communist organization that promotes atheistic propaganda. The museum reportedly will become a center for propagating atheism throughout the Soviet Zone.

Rev. R. E. Cutbirth
Editor



Meditations on the New Year . . .

You and the New Baby

By Rev. R. E. Cutbirth

Old 1955 isn't around any longer. He breathed his last a brief second before midnight December 31. With sagging shoulder and feeble step he paused on the threshold of eternity only long enough to look with infinite sympathy into the expectant eyes of his infant successor and then tottered out into oblivion. He aged tremendously for having been around such a short time. Each day brought new wrinkles to his brow and scarcely had his beard begun to grow before it turned white with the burdens and problems of the hour. But now he's gone and his memory will grow fainter with each passing day. A youthful successor has come to take his place.

Yes, 1956 is here. And the question that presents itself is this: What will it do for you that 1955 did not do and, more important, what will you do with it? It offers itself as your servant to be used to the fullest for every Christian young person.

It ought to be a year of spiritual advancement, a year for growth and development in the knowledge of God. Is it your sorry lot to look back upon 1955 with a feeling of regret and remorse, knowing that you experienced no growth during the year, but contrariwise, spiritual retrogression? I trust not, but if so, then it most certainly behooves you to see to it that the same awful spectacle is not repeated during this new year.

With the thought in mind of possibly preventing spiritual retrogression during 1956 and encouraging spiritual advancement, I suggest several practices—resolutions, if you

prefer—that if adopted will positively ensure solid, thorough, soul-satisfying, God-pleasing growth in the Christian life.

First must come heartfelt repentance. If you honestly feel that you have made no spiritual progress during the past year or, worse, have even gone back in your Christian life, then you positively need to repent. You must mercilessly ferret out the hidden or known sins, the neglects, the hindrances, the failures: confess them by the power of God and turn from them. If apologies must be made or forgiveness asked, then see to that, too. It will be a fatal mistake to assume that this new year will bring you Christian victories or that spiritual progress can be made if true repentance is left undone. The foundation for sound Christian growth must be rebuilt ere any progress spiritually can be accomplished. Although repentance is elementary, it is absolutely necessary. Omit it and anything that resembles spiritual growth or happiness will prove to be a demoniacal hoax and nothing else.

Second must come instant obedience to the dictates of the Spirit of God. I used to think that the most important spiritual exercise was prayer. I no longer believe that. Obedience is by far the most important. There are countless myriads of Christian youth who have a set pattern of daily prayer and are present in the weekly prayer service but who are daily backsliding because they refuse to be obedient to the commands of the Spirit of God. Obedience in every matter, both

large and small, is absolutely essential for spiritual growth to follow. One cannot say *no* to God and expect to bask in the light of His divine favor.

Frequently obedience to God cuts across personal ambitions, private desires and worldly comforts, leaving them on the refuse heap of the self-life. But whatever is involved in being obedient, it is an absolutely essential if there is to be any degree of spiritual growth.

Next in line would be the constant and continual usage of certain spiritual exercises. I am referring to such necessary matters as prayer, the reading of the Word and witnessing. A Christian who would grow in grace must pray and read the Word and witness. Sounds trite, doesn't it? But how often have sincere Christians been weighed and found wanting spiritually simply because they would not discipline themselves in these essential spiritual exercises.

May I urge you now, while the thoughts here suggested are still fresh in your mind, to repent of your failures and sins of 1955 and begin this new year capable and willing to start on the path that will lead to abiding spiritual growth.

Activity Briefs

The North Carolina AYF Thanksgiving Day Rally was held in High Point on November 24, with more than 300 gathering for a time of blessing and inspiration. Rev. W. H. Bedford, Greensboro, spoke in the morning service on God's grace, and in the afternoon brought a stirring message on "Yes, Lord!"

The group from Wilmington won the trophy for the fourth consecutive time; however, Lumberton gave them close competition.

Officers elected for the coming year are: Rev. Charles E. Wisser, Lexington, president; Bill Haynes, Greensboro, vice-president; Miss Gerry Bullock, High Point, secretary; Bill Chatman, Winston-Salem, financial secretary; and Ernie Tartler, Lumberton, music chairman. The group accepted an invitation from the Winston-Salem AYF to meet with them on Thanksgiving Day 1956.

Cruel are

The Tender Mercies of the Wicked

By MYRON BROMLEY

TWISTING COLUMNS OF SMOKE FROM A DANI VILLAGE WHERE A MAN—AN INTER-VILLAGE WAR CASUALTY—WAS BEING ROASTED SYMBOLIZE THE STRANDS OF CRUELTY BRAIDED INTO BALIEM LIFE. TRUE IT IS THAT "THE TENDER MERCIES OF THE WICKED ARE CRUEL" (PROV. 12:10). THIS IS THE FIRST ACCOUNT OF ALLIANCE MISSIONS IN THE BALIEM VALLEY, NEW GUINEA, WHERE WE BEGAN WORK A YEAR AND A HALF AGO.

A MYTH which tribesmen of the Baliem Valley tell to account for the beginning of life on earth as they know it is about as credible as another myth that is current among intellectuals in civilized lands.

There was always earth, or if not, it just came of itself, they say. We do not know. But a long time ago people, the very first people, came out of the water that splashes down the mountain on the other side of the valley. There were lots of them, men and women. That they should make their appearance near here is natural, for anyone can easily see that this is near the center of the earth. Here the sky is high and the pillars which hold it up are nowhere visible. Those first people appeared by clan, each one carrying something with it. The Aso brought sweet potatoes; the Lokobal brought the water of the Baliem and pigs. Another clan furnished tobacco and stones, another taro; others in turn brought fire, mosquitoes, flies and sores, the braided vine rope with which pigs are sometimes tied. After the first feast, one pig's tail fled in fright to the top of the mountains and there became the tall pandanus tree with its meaty, nutlike fruit. And so, furnished with everything, the people spread. Clan intermarried with clan. Only later did attacks prompt war that segmented the people into enemy groups.

Having stifled the voice of conscience by explaining away all ac-

countability to a wise and holy Creator, it is not surprising that the moral standards of the Baliem tribesmen are low. An example of the kind of things which occur among them is an incident which began with the theft of a pig. The pig was stolen and killed by a nice looking young tribesman, Selekarogo, who lives very near us. The owner of the animal is a member of the allied clans living on the hillside behind us. Ordinarily such an offense would be compensated by the thief returning a pig in place of the one stolen, or by the owner seizing a pig from the thief in revenge. In this case the second course was chosen. However, the raiding party was not only unable to seize a pig but was repulsed with casualties. Selekarogo thrust one boy with a spear, killing

him, and he seriously wounded a young warrior.

As I climbed the hill to give medical treatment to his victim, I saw a column of smoke rising from the village where Selekarogo lives. They told me that the boy who had been killed was being roasted, the first battle casualty to be eaten since we came to the valley. Those twisting columns of smoke symbolized to me strands of wicked cruelty braided into Baliem life.

The matter might have rested there, but Ukumhearik, the most influential headman in our area, conceived the idea that the raid staged by avenging members of the allied clans was aimed at seizing a pig he claimed as his. Acting on this notion he dispatched Yameke to kill the dignified, imposing old headman of the hill

The Dani tribesman on the left is one of the important chiefs in the Baliem Valley

E. W. Ulrich



Mr. Bromley, one of the first three missionaries to enter the Baliem Valley in April, 1954, is reducing the Dani language to writing.

villages. Yameke had been friendly to me from the time we first arrived in the Baliem and had been of great help in my study of the language. That very day he had been working with me sewing the torn fly of our large tent, and he went directly from here on his murderous mission. To fill the cup of tragic events, another neighboring headman wounded an elderly dignitary who lives on the hillside. Then the mother of the first victim killed in the raid, having lost her husband some time before when he was killed in battle, plunged in despair into the river, taking her infant daughter with her. This was the price of one pig, not as reckoned between enemies but among allies. Two men were killed, two were wounded and a woman committed suicide, drowning her daughter in the act.

Apsalek, who had been very helpful and who had supplied much information about the lore of the people and the events taking place about us, was sitting with me in my tent one Saturday evening. I was discussing with him the message I wished to give to the people who would gather with us for a period of devotions the following morning. He pointed out that the word I had been using for creation was not understood by the people. Instead of that word I should use the word for "appear"; that is the word they use in their myths of origins. Immediately I sensed that here we faced a serious problem in making the gospel known to these primitive people. In their pride and independence they spoke of beginnings without any Creator. They think of themselves as fully able to provide all the necessities of life. What an ironic parallel this is to the thinking of proud Western man with his myth of mechanistic evolution and naturalistic humanism.

As I talked with Apsalek of sin—"bad actions," as we now express it—he commented dryly that I wanted to rebuke them for their war and killing, their bad ways in contrast to our good ways. It came as a shock to him to learn that we Westerners were also vicious in war, that in one blow we could kill more men than lived in the world he knew. For the first time he seemed to

realize a little bit that we had not come to criticize their way of life but to share good news which had come to us in the context of our sin as it was now beginning to come to them in the context of their sin. He said he understood when I spoke of Jesus and of His death on our behalf. This he said was done that Jesus might treat our hearts so that our bad actions would disappear and His good ways be ours. I don't think he understands yet, nor has he truly believed. Those to whom I talked the next morning understood even less than Apsalek.



E. W. Ulrich

Ruth and Dorcas

When the first missionary party entered the Baliem Valley Elisa and Ruth and their little daughter Dorcas, Kapauku Christians, were among them. The presence of the family gave proof of the fact that the party had come on a peaceful mission. Both Elisa and Ruth have proven to be faithful and valuable workers, sharing with the missionaries all the dangers and testings of the work. Their second child, Timothy, was born recently in Sentani.

In your praying for us missionaries particularly request that the gospel shall be a constant fact in our experience, and that God will give us insight as we push the study of the language. It requires great discipline to analyze the language of these people so that by means of it the gospel can be made intelligible to them. Yet only as the Holy Spirit works in their hearts in the context of their culture can the gospel become a convicting force to bring them to salvation.



THE ALLIANCE WEEKLY will stimulate interest in missions. Give it to a friend.

Schools That Bear Fruit

By Eunice Boehnke, Chile

This year the country school work has presented great opportunities as well as many problems. This responsibility was turned over to me when the Lansberrys left in April. We began the year with nine country schools, but because of great difficulties in Quetrahue this school had to be closed just a few weeks ago.

One of our teachers was presenting a bad testimony to the people due to his love of drink. I had to make many trips to the school in Bollilco, where he was in charge, and after discussing the matter with the school inspector I dismissed the teacher. It was a sad situation and it was hard to find someone to take over right away. However, God answered prayer and we now have a fine young lady teaching in Bollilco. Her mother and older sister live with her and help with the Sunday school and visitation. Her letters are very encouraging and we now have high hopes that the people in this country section will come to know Christ as their Saviour and know what it is to live a true Christian life.

A few months ago one of our teachers related an incident which illustrates how God is using the school work to win lost ones unto Himself. The teacher had a special hour of Bible study a few days before the winter vacation. She felt led to give an invitation after the Bible lesson and a little boy in the class that day accepted the Lord as His Saviour. Two days later he was killed in the electric plant where his father is in charge. The tragic death of this boy has given the parents a desire to know more about eternal life. We ask prayer that they soon may accept Christ as their personal Saviour and that they may have the joy of knowing that they can see their boy again.

There is the possibility of opening three more schools this coming year. New and capable teachers will be needed and we are praying that God will send us consecrated men and women.

God has given us a good year in the Bible school. We were encouraged on the Day of Prayer to hear several students express the desire to seek the fullness of God.

Poor Title—Good Book

Abiding Values in Christian Education, by Dr. Harold C. Mason. Fleming H. Revell Co., Westwood, N. J. 176 pages, \$2.50.

REVIEWED BY A. W. TOZER

This latest work of a man who has been a pastor, a college president, a bishop in his denomination and is now a professor in a Christian college is the crystallization of more than thirty years of study and experience in the field of Christian education.

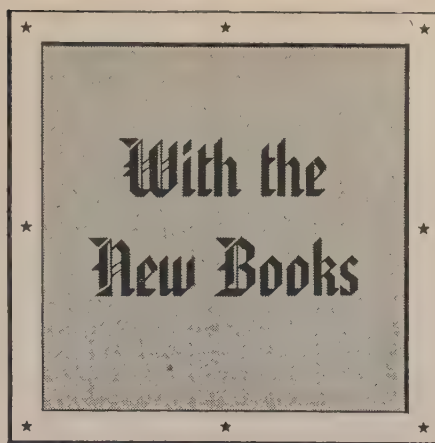
The book is a gold mine of information on the Sunday school, junior church, vacation Bible school and related activities. It is uncluttered by charts, diagrams or graphs, and only rarely is there any use of statistics. The book is thorough but not heavy. The language is good but almost wholly free from the learned jargon in which so many good men tend to clothe their ideas.

Reading this book brings two regrets. One is that the title, while accurate and fitting, yet leaves the impression that the subject matter is dull and uninspiring, whereas just the opposite is true. The book is warm, spiritual, at times almost devotional except for a paragraph here and there that might be mistaken for a section from a church constitution. All in all the book is alive and could be helpful even to persons who may have no particular interest in Christian education.

The second regret is that we have today in Christian circles developed a religious mentality that unfits the average believer for the appreciation of this kind of book. Starting in the beginner's department, we have fed our rising generation on stories and object lessons and have continued on up through youth into what is supposed to be adulthood, giving our pupils a steady diet of fiction and religious thrillers to a point where a bit of abstract thinking is all but impossible for them. The power of concentration is lost and attention can be secured and held only by furnishing a continuity of suspense after the fashion of Joe Palooka or the daily soap opera.

This condition calls for tears and lamentation but it is our own doing. The religious educators of a generation ago started it and we have either enjoyed it too much to object or have lacked the courage to protest where it would do some good.

The average Sunday school would profit greatly by making this book required reading for every officer and teacher. It would also serve as an excellent textbook upon which the pastor



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might base a series of lectures to a teacher training class in his church.

Our new emphasis on youth and Sunday school work in the Alliance is to be commended. Dr. Mason's admirable book will help to give intelligent direction to our activities and save us from many mistakes. I hope we may take advantage of its wise counsel.

Salvation in a Scientific Age, by Leon M. Macon. Zondervan Publishing House (1954), Grand Rapids, Mich. 121 pages, \$2.00.

In this volume Dr. Macon, editor of the *Alabama Baptist*, maintains the relevancy of revelation in our "age of the atom." He shows that the gospel of Christ is the very dynamic (*dunamis*) of God unto salvation to everyone that believeth. He demonstrates that so-called "natural law" and so-called "spiritual law" can never really contradict each other, since both have proceeded from the One Triune God.

Although very true to the objective Word of God, in my humble opinion the author does not really "come to grips" with any outstanding problem or issue, either in the scientific, philosophic or psychological field. Perhaps it was not his purpose. In this sense, the work is rather disappointing. However, I do not mean that it is not worth reading.

The last chapter of the book, "Science as Seen in Predestination," I found to be the most stimulating. By this the author does not mean that God has arbitrarily chosen one to the bliss of heaven and another to the misery of hell, but rather that the all-wise Creator has a plan (*telos*) toward which mark all creation moves, which will be fulfilled in the glorious return of our Lord.—JOHN F. GATES.

The Quest for Holiness: The Development of the Spiritual Life, by George Gritter. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 78 pages, \$1.50.

As a treatment on holiness from the standpoint of Reformed theology, this is an interesting and helpful volume. While quoting Kuyper more than any other source, the author is familiar with other significant literature of recent times and quotes from Simpson, Hopkins and Tozer.

The author correctly states that "regeneration is the beginning of sanctification." He is also correct in holding that "the new principle of life which is implanted by the Holy Spirit, and which is *ipso facto* holy, must come to expression in and take control of the believer's entire life." That means self-abnegation in favor of the supremacy of God's will. "The believer cannot confess Christ as Lord and then insist that he himself is to be prime minister." It means further that sanctification will be expressed in conduct that reveals God's likeness.

The author views sanctification after regeneration as a gradual process. No place is given to a crisis experience as taught by Simpson and Pardington and others who held that sanctification is both a crisis experience and a growing process.

It is unusual for an exponent of Reformed theology to use the term eradication, but the author uses it at least twice. For example, he says that sanctification "has reference particularly to the eradication of all that is evil so that the believer may be restored to the holiness he once possessed." However, he carefully guards his thesis against "perfectionism." Apparently he sees no inconsistency in "reckoning" one's self to be dead to sin while at the same time affirming its presence.—S. A. WITMER.

Books in Brief

The Price and the Prize, by Culbert G. Rutenber. The Judson Press, Philadelphia, Pa. 109 pages, \$1.50.

A fresh and lucid presentation of the essentials of the gospel for young people. It sets forth vital issues and points to their solution in Christian redemption.

I See, by Kenneth N. Taylor. Moody Press, Chicago, Ill. 62 pages (30 large photo-illustrations), \$1.95.

With the full title *I See . . . What God Wants Me to Know*, this book answers many of the questions children ask about heaven, angels, prayer, the Commandments, etc. There are suggestions for using the book in family devotions.



News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Rev. C. R. Thomas Visits Fields

On December 28 Rev. Cecil R. Thomas, superintendent of the Western District, flew from Los Angeles, Calif., for a two-month itinerary to some of the mission fields of the Society in the Far East.



Rev. C. R. Thomas

His tour will take him to Japan where he will visit the work in Hiroshima and the Bible school in Itsukaitchi. A brief three-day stopover will be made in Hong Kong for a ministry in the Chinese church. A four-and-a-half week ministry has been arranged for Mr. Thomas among the churches and outstations in the Philippines. His own son, Roy, is a missionary to the Maguindanao Moros and is stationed at Datu Piang. Following this Mr. Thomas will visit the Baliem Valley and the Wissel Lakes in New Guinea for two weeks. He will return to the States in time for the spring missionary tour which begins March 1. Prayer is requested for journeying mercies and special anointings for the spiritual ministries.

On Furlough

Miss Dorothy Adam arrived in New York on December 20 from French West Africa. Miss Adam went to the field in 1952 and is now home for her first furlough. She has been serving in the school for missionaries' children in Mamou, French Guinea.

Miss Jewel R. Hall arrived in San Francisco by plane on December 21 from Thailand. Miss Hall went to the field in 1950 and is now home for her first regular furlough. She has been working in Korat.

Miss Irene G. Hearn arrived in Toronto on December 23 by plane from Thailand. Miss Hearn first went to the field in 1950 and is now home for her first furlough. She has been working in Khon Kaen.

Great Convention in Mansfield

The recent missionary convention held by the Grace Gospel Church, Mansfield, Ohio, was marked by a pledge of over \$25,000 for foreign missions and the presentation of a new GMC truck to a missionary nurse from the local church.

The convention began on October 31, with Mrs. F. J. McKinney, of French West Africa, as the speaker for the day. Other missionaries who followed were: Rev. L. C. Tennies, Colombia, S. A.; Mrs. F. L. Joder, Miss Ruth Lanker, Miss Erma Sigler, and Rev. Fordyce Tyler, French West Africa; Miss Haldyne Spriggins, Congo; Mrs. George Dockter, Ecuador; Mr. L. G. Pinkly, under appointment to Mexico, and the Tennies family. Dr. H. L. Turner, president of The Christian and Missionary Alliance, joined the party to minister over the closing week end.

Rev. M. W. Radcliffe, the pastor, writes, "Interest in the convention was high from the very beginning, with more than average attendance and a near capacity crowd for the platform rally on the closing Sunday." A missionary panel discussion was held on Friday afternoon with six missionaries taking part. The dedication took place of the new missionary truck for Miss Ruth Lanker, missionary nurse from the church who has now returned to Africa. The church not only purchased the truck but is providing for the transportation to the field.

The pastor also writes that following the convention two weeks of special meetings were held with Rev. H. P. Rankin, evangelist. The speaker's messages were well received and altar services saw many meet God for spiritual and physical needs. Through the convention and campaign which followed, the church has gone deeper spiritually and pastor and people continue to look

Letters

New Versions and Old

Mr. Smalley's recent article, "The Bible Is a Message, Not a Fetish" (Dec. 7), contains much that is interesting and true. However, I cannot agree with him that the King James Version is now outmoded or essentially difficult when it comes to understanding the message. Quoting Mr. Smalley: "If we are really interested in the message we should look for it . . . in the modern translations." Again: ". . . we must understand the way of life of the Jews and their neighbors to a profound degree, or the message must be re-expressed in terms we do understand."

In any assessment of the value of a multiplicity of translations of the Scriptures, it seems fair to inquire if there is not some saturation point beyond which their usefulness is minimized. Personally, I believe that such a point has already been passed. Nothing new that was basic or fundamental to the gospel was even claimed for the Revised Standard Version. What about some of the others?

My reaction as an average King James reader is that Mr. Smalley has overstated his case against this version. Surely it is more than a church relic, important only for its historicity and literary quality. One can still get quite a message from it while possessing something less than a profound degree of knowledge of the ways of the Jews and their neighbors.

In this plea for a hearing more favorable to the King James Bible, I do not wish to discount any real contribution which the newer translations have made. —LUKE WASHBURN, *Alfred, N. Y.*

forward to even greater victories because of the faithfulness of the Lord. (Continued on page 15)

Dr. H. L. Turner, Miss Ruth Lanker and Rev. M. W. Radcliffe at the dedication of the GMC truck which Miss Lanker has taken to French West Africa



Sunday

DAILY READING—2 Corinthians 10:7-18.

DAILY TEXT—"To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand" (verse 16).

This was the spirit of Paul's ministry. Ever reaching out to unoccupied fields and never satisfied while there was still another land or tribe that had not received the gospel. . . . Oh, surely every true and noble heart must understand the aspiration of the great apostle and long to break away from the old trodden paths where so many others are competing for a place and where there are few that have not had a chance of knowing the story of salvation, and claiming whole tribes and nations for our inheritance and our spiritual offspring. There are hundreds competing for the one jewel that you are striving for at home and when you grasp it you will have to share it with others. There are treasures in dark mines abroad that none can claim with you, but which you and your precious Lord may share together through the ages of glory as a recompense for your labors.—A. B. SIMPSON.

Monday

DAILY READING—Isaiah 54.

DAILY TEXT—"My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (verse 10).

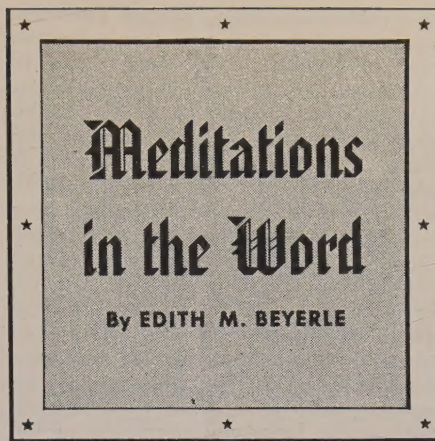
Such as never have felt spiritual distress cannot relish this word of promise, but they who have been brought out of great misery by this sweet word, or any other word of promise applied to their hearts by the Holy Ghost, will henceforth take hold of it and prize it; yea, they should firmly believe, even without a present feeling of its comfort, that God will certainly perform the promise He once sealed upon them. He is a God that changeth not and a God in covenant with His people, and His covenant is everlasting; therefore He will not forsake His people, but order all things for their good and conduct them safely through their pilgrimage, though violent enemies assault them and mighty tempests fall upon them. His faithfulness stands engaged for this.—BOGATZKY.

Tuesday

DAILY READING—Colossians 2:9-17.

DAILY TEXT—"In him dwelleth all the fulness of the Godhead bodily" (verse 9).

The one true goal or resting place where doubt and weariness, the stings of a pricking conscience and the longings of an unsatisfied soul would all be quieted, is *Christ Himself*. Not the church, but Christ. Not doctrine, but Christ. Not forms, but Christ. Not ceremonies, but Christ; Christ the God-man, giving His life for ours, sealing the everlasting covenant and making



peace for us through the blood of His cross; Christ the divine storehouse of all light and truth, "in whom are hid all the treasures of wisdom and knowledge"; Christ the infinite Vessel filled with the Holy Spirit, the Enlightener, the Teacher, the Quickener, the Comforter, so that out of his fullness we may receive, "and grace for grace" (John 1:16). This, this alone is the vexed soul's refuge, its rock to build on, its home to abide in till the great tempter be bound and every conflict ended in victory.—HORATIUS BONAR.

Wednesday

DAILY READING—Philippians 3:10-19.

DAILY TEXT—"Forgetting those things which are behind" (verse 13).

He came to my desk with quivering lip.

The lesson was done.

"Have you a new leaf for me, dear Teacher?"

I have spoiled this one!"

I took his leaf, all soiled and blotted,

And gave him a new one, all unspotted;

Then into his tired heart I smiled:

"Do better now, my child."

I came to the throne with trembling heart.

The year was done.

"Have you a new year for me, dear Master?"

I have spoiled this one!"

He took my year, all soiled and blotted,

And gave me a new one, all unspotted;

Then into my tired heart He smiled:

"Do better now, my child."

—AUTHOR UNKNOWN.

Thursday

DAILY READING—Romans 8:1-13.

DAILY TEXT—"To be spiritually minded is life and peace" (verse 6).

To be spiritual does not mean to be impractical. Those "who walk not after the flesh, but after the Spirit" (Rom. 8:1) should not be characterized by visionary ideas that will not work, unwillingness to help others in the drudgery of life and carelessness as to others' feelings. One of the shortest summaries of how to live the Christian life, and yet one that is full of rich meaning,

is Paul's exhortation: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). This is not visionary or merely mystical, but intensely practical. How could it be otherwise, when it is God's best will for every believer? A man who truly walks in the Spirit will show certain very definite things, as, for example, these seven: It will be his habit to (1) study his Bible daily; (2) take time for private prayer; (3) have family worship in his home; (4) attend church and Sunday school; (5) give systematically to the Lord's work; (6) witness to others and be a helper in church, Sunday school, or other Christian work; (7) be hospitable.—SUNDAY SCHOOL TIMES.

Friday

DAILY READING—James 1:1-12.

DAILY TEXT—"A double minded man is unstable in all his ways" (verse 8).

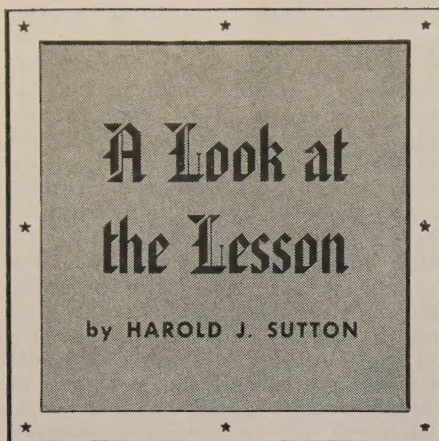
Several years ago the writer was much interested in an article appearing in a newspaper which gave an account of a turtle in Jackson, Miss., which had two heads, each one controlling two legs. This freakish situation was a constant trouble to the poor turtle, for when one head wanted to sleep and henceforth ceased to control its two legs, the other head wanted to find a dainty bit of vegetation and hence its two legs were set in motion. But alas! only frustration was the result. So also the Christian who has a double-headed purpose: with one "mind" he serves God; with the other, the world or himself. Result? He goes around in circles and gets nowhere! He is "unstable." He is either struggling to serve God and feed upon His Word, or he is cozily taking a nap. God has an excellent piece of advice as found in James 4:8, "Purify your hearts, ye double minded."—PAMELL.

Saturday

DAILY READING—Ephesians 5:18-33.

DAILY TEXT—"Be filled with the Spirit" (verse 18).

It is possible to have the witness of the Spirit that we are the children of God and yet undertake the most of our activities in our human strength and wisdom rather than with the power and wisdom of the Holy Spirit. It is possible to be filled with the Spirit and yet do things in our own strength rather than in the power of the Holy Ghost. The temptation is constantly present to depend upon human logic rather than Holy Spirit guidance, to "get along," depending on past experience and blessing rather than seeking and obtaining constant anointing and fresh enduements from on high. The New Testament standard of spiritual life is a crisis experience of being crucified with Christ, purified by faith and filled with the Spirit, followed by repeated outpourings, anointings and fillings with the Holy Spirit!—HERALD OF HIS COMING.



For January 15, 1956

Jesus Calls for Repentance

Luke 13:1-9, 31-35

GOLDEN TEXT—"I tell you, Nay: but, except ye repent, ye shall all likewise perish."—Luke 13:5.

DEVOTIONAL READING—Romans 2:1-16.

(By Rev. D. J. Kenyon)

Introduction

It is possible that the hard teachings of Jesus which we have been discussing in past lessons had caused some to depart; however, some lingered to hear Him further. It is interesting to note that much of Christ's instruction to His disciples was public. Last week's lesson is an example of such. The subject of Pilate's cruelty to Galilean worshipers serves to introduce Jesus' teaching on repentance. From the answer of Jesus it is readily concluded that the popular opinion which prevailed was that judgment of God must always have a direct relation to tragedies of this sort. The folly of passing quick judgment on the character of men who are overtaken with calamity becomes the occasion of today's passage.

I. An Error Corrected (Luke 13:1-5)

(1) "Whose blood Pilate had mingled." This can suggest nothing beyond the fact that they were slain in cold blood while offering sacrifice in the Temple. This is the only reference to this event in the New Testament. It was doubtless an act prompted by the old feud between Pilate and Herod which was finally healed at the trial of Christ (Luke 23:12).

(2) "Suppose ye . . ." Here again the motives and illogical reasonings of men's minds were read by divine Omniscience and dealt with by Truth. Sudden death is no proof of a man's evil character. This remains, to this day, the persistent logic of man. Job was the first to feel the cold indignation of such reasoning. Our world, however, is not a place of equitable retribution. The wicked man may prosper unto death. The righteous may suffer cruelly. Equity is promised only in eternity where the righteous Judge shall mete out punishments and rewards.

(3) "Except ye . . ." It was characteristic of the Jew to feel that he had special

favor with God implying utter immunity from judgment. It is true that calamities may be designed on occasions to lead to repentance, but it is not always the victim to whom God is speaking. God may also speak to the living through suffering and death. The feeling of immunity from calamity is the paradise of fools. God's current goodness may be the gracious hour that He "leadeth thee to repentance" (Rom. 2:4). Lives can be damaged spiritually by the smug habit of man trying to outguess God by reading His favor into our prosperity or His wrath into calamity. Our relation to God is a personal matter. Our repentance is our own encounter with Him. Thus Jesus suggests that we can be pious interpreters of the calamity of others and negligent of our own very real need of repentance.

II. A Truth Illustrated (Luke 13:6-9)

(1) "He spake . . . this parable." Another brief parable (less than one hundred words), pungent and piercing.

(2) "Fig tree . . . sought fruit . . . found none." Possibly a subtle reference to dead religion in Israel. Fruitlessness is always an insult to husbandry. Dead religion is an insult to diligent husbandry. Dead religion is an effrontery to Almighty God and must be dealt with as the husbandman deals with a barren tree.

(3) "I come seeking fruit," implying chronic barrenness and a patient but disappointed husbandman. Long-suffering and grace are implied here. The expectancy of God is never unreasonable.

(4) "Cut it down." Prophetic; judicial. Not only was the tree useless; it was parasitic. It was unworthy to draw nourishment from the ground so long as it produced nothing but deceitful leaves. Fruit-bearing is the primary business of a vineyard. The lush beauty of the branch can never compensate for its barrenness.

(5) "Let it alone this year." God's goodness may again be interpreted as immunity from judgment; it may again be despised. This may be a further period to store up wrath for the day of wrath. "Let it alone this year." Such patience! Intolerant humanity would crush in petty anger such pitiable failure and spurn any plea for mercy. How long God waits for some sign of repentance!

(6) "After that . . ." There comes a point where even a patient God reaches the place of irrevocable wrath. He does not smash and ruin because it brings Him

pleasure or relief. Judgment is the reaction of a great heart that has been outraged by repeated insult to righteousness and truth. History is as much a record of God's infinite, enduring mercy as a story of His fearful judgment; however, both are inevitable. When the fig tree (Israel) was cut down, it lay for centuries. The current evidence of life proves that mercy is more enduring than wrath, love more lasting than anger.

III. A Judgment Pronounced (Luke 13:31-35)

(1) "Herod will kill thee," a threat which only further emphasized the divine mission of Christ. His life was never taken; it was given.

(2) "Fox . . ." Jesus was referring to the cunning device of Herod—using the strategy of pretended concern for the life of Jesus. Imagine this warning from the scheming Pharisees!

(3) "I cast out . . . I do cures . . . I shall be perfected." Inform Herod that I possess unlimited power over all enemies, even the archenemy, Satan. Tell him that I am the Source of life and healing. Tell him that My ministry shall terminate in the victory of resurrection life and not at the whim of a provincial regent of Rome.

(4) "Nevertheless . . ." Although My movements are not dictated by Herod's threats, it is My intention to depart. I must go to Jerusalem. Jerusalem is My burial ground. My death is decreed. Many prophets had perished in the city—nor would this One die outside. The temple was to perish in the Holy City and be raised again there. Obedience may involve a servant of God in difficulty, but we are to leave the details of such obedience to God.

(5) "Ye would not!" Climactic words. The destiny of this doomed nation had been settled by its own obstinacy. All opportunities for repentance had been spurned in religious atrophy. Judgment must come. The tree will be cut down.

(6) "House . . . desolate . . ." An abandoned vineyard; a Temple without its glory. Ichabod is written over the archways of Jerusalem. Here was a race devoted to religion, but barren and Christless.

(7) "Ye shall not see me, until . . ." No eyes shall behold the King in His beauty now or ever which are not opened by confession of His Person and faith in His resurrection (Rom. 10:9, 10).

Quotes from Our Contemporaries

Self-examination is one of the prerequisites for revival, according to PAUL S. REES in *The Life of Faith*:

"If we are going to have spiritual revival in our churches, we must somehow counteract the mania for confessing other people's sins rather than our own. Our criticism of others is an emotional dugout in which we are trying to hide from our own failures."

Says C. B. EAVEY in *His* magazine:

"It is foolish to think that submission to God means restriction and limitation. Actually, it means just the opposite. The more we submit, the more fully and nobly we live."

THE ALLIANCE FAMILY

(Continued from page 12)

Revival Fires Continue to Glow

The ministry of Mr. and Mrs. Holmes R. Grove, of East End Church, Pittsburgh, Pa., was greatly used of God to set revival fires aglow in The Christian and Missionary Alliance Church, of Martindale, Pa. The pastor, Rev. R. W. Ellenberger, writes that since the meetings have closed the fires continue to glow as revival goes on. God honored His Word to bring many of the believers to an altar of prayer for a consecration of their lives. Attendance was very good throughout the meetings and new contacts were made in the community.

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The Scotch fishermen, after toiling all day long under murky skies and amid stormy waves in their fishing craft, steer for home by the beacon lights held by their little children on the shore; and when the mists are too dense to see the lights, they can hear the songs of their little ones as they call their fathers homeward. So many a heart has heard the voices that are calling to the better land, and has turned away from earth and sin to live for God and heaven, for the blessed hope of meeting once more some little child.—A. B. SIMPSON.

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*Five recent graduates
of the Makassar
Bible School
include two students
from Bali and
two from
Sulawesi (Celebes)*



Students in Makassar Bible School have been

Tested in the Fire

THE compelling interest which draws students to the Alliance Bible school in Makassar, Celebes, is not hope of material aid. Each one is furnished only a bed and a mosquito net. Tuition fees, books, and board and room are the students' own responsibility. If any test were needed to confirm their singleness of purpose this would be sufficient.

However, all twenty-four of the students now enrolled have undergone severe trials long before they applied for admission to the school, which attested their sincerity and consecration. Seven of the islands in East Indonesia are represented in the student body. Followers of Christ in these places are made the targets of contempt and hatred. On the island of Bali, Hinduism has its stronghold and Christians are treated with suspicion. Sumbawa and Lombok are both under the sway of the crescent of Islam. Heralds of the cross are met there with defiance. Christians on Sulawesi have in recent months suffered the loss of their homes by fire and some of them have been forced to join guerrilla bands. Hundreds of others have been tortured and murdered, and in some instances the women have been kidnaped to become wives of men belonging to a fanatical religion.

Training for Christian service holds no promise of position or of pecuniary advantage to these young men and women. What they have personally experienced of the power of Christ to transform their lives has convinced them that the hope for their people is in their also turning from the power of Satan unto God. Their purpose in preparation is to become better soldiers of Jesus Christ. They are learning how "to stand against the wiles of the devil" and to snatch from the burning their people who, "sold under sin," are without hope and who in their ignorance of the Saviour continue heaping wrath to themselves.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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